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* See discussion between Pope and Maguire, Dublin, 1827.

Revivals.

FOR ZION'S HERALD.
SOUTH COVENTRY, CONN.

Mr. EDITOR—I feel grateful to the God of Israel, for the work he has wrought among his people in this circuit. Since I last wrote to you, the work has still been progressing to the glory of God. Not far from 30, we trust, are reconciled to him.

It may be pleasing to some who have been acquainted with the condition of the *Methodists* in South Coventry, to know more of the particulars relative to this revival. I will therefore give them a passing notice.

We have had indications of a revival frequently during the present year at this appointment, but they would shortly disappear, and the feelings of the people to appearance, were more indifferent. But more particularly was there an indication of a revival under the labors of a colored preacher; and had it not been for his *black skin*, without doubt a number would have presented themselves for the prayers of God's people. He had a number of meetings in this place, which greatly disturbed some in the neighborhood, and, for a meeting was called, which voted, that there should be no meeting in that school-house. We do not say that there was a determination to get rid of the families who were Methodists in that Factory Village, but we say they have no employ, and are about to move. But glory to the God of Israel, he is multiplying the number.

It is reported that the preaching of the colored brother has disgraced this place; but we ask, wherein does it consist? Did he not preach the gospel? Was he not highly esteemed, and was it not confirmed by a crowded house? Was not his behaviour and appearance with decorum? Did he not, in his visits among the people, clearly indicate that God was with him? And did not the tears of some speak this language? Where, then, is the disgrace of this neighborhood? Does it not consist in the course which they took to close the door against him?

Our revival did not commence in the neighborhood of this transaction, but we moved to another place, about three miles distant, where it commenced. But are happy to say, that from it, sparks have flown to this village, which are now shining. We hope that God will spread that kind of religion in the place, which has no respect to the color of the skin.

In Willimantic things remain still in a chronic state. The opposition to abolitionism, the past year, has, in our opinion, ruined the church. All I have to say is, O Lord, forgive those who are guilty of disturbing the peace of this church.

I wish to say to my friends, through the columns of your paper, that the state of my health is such, that I am unable to pursue my usual labors on this circuit, but shall preach when my health will permit.

S. LEONARD.
Willimantic, Conn., March 5, 1838.

FOR ZION'S HERALD.
DURHAM, N. H.

Mr. BROWN—It will undoubtedly be gratifying to your numerous readers to know, that the work of God is still progressing in these regions. A protracted meeting has been held in Durham, N. H., which has resulted in much good, and which was attended with many pleasing circumstances. As there were very few Methodists in the place, the prospect of doing good by the exclusive efforts of our brethren, was not very flattering. To remedy this deficiency, our Congregationalist brethren joined in the effort, heart and hand; and the result has been such as might be expected, when the hosts of Israel all have a mind to work without distinction of party. I believe the only vendor of ardent spirit in the place is among the number converted. He is a

gentleman of respectable standing, and will undoubtedly abandon his business, which he has been contemplating doing for some time. The number of Universalists who have been forward for prayers in the presidencies in the conferences in the absence of the Bishop—to preside in the conferences in the absence of the Bishop—to oversee the spiritual and temporal business of the Church in his district—to take care that every part of discipline be enforced in his district." We say it settles the question, because the General Conference of 1804 has by its decision determined the fact, first, that judiciary power belongs to the Quarterly Meeting Conferences; and secondly, that the terms, "oversee the spiritual and temporal business of the Church," do not mean that they have power to settle "questions of law, apart from the court over which they preside." And with these sentiments, agrees our practice. One case occurs to us, which we ought not to withhold. It was at the Maine Conference of 1835. Bishop Emory was in the chair. Some ten or twenty questions of law came up, from the Quarterly Conference, from Industry circuit, for decision. Bishop Emory proposed them to the Conference for their decision. But to hasten business, the writer of this article, if he recollects rightly, rose and moved that the question be submitted to the chair. It was done, and the decisions of Bishop Emory were given. But his opinions all received the sanction of the conference by vote, and are thus recorded on the journals of the conference, as the opinion, not of the bishop, but of the conference. Moreover, we find more than *twelve* decisions of a judiciary character, at that single session, by the conference, besides the examination of character. And we venture to say, that there is not an annual conference in the United States, whose journals will not show, that from the beginning they have acted as judiciary bodies on all questions of law. And we confess ourselves utterly surprised that any different view can be entertained, by persons who have attended these bodies for any length of time. Indeed, we think when the *judging power* is taken from the conferences, they are so much less than a cipher, that they need never be used.

BRYAN MORSE.
February 28, 1838.

FOR ZION'S HERALD.
EXETER, N. H.

Mr. BROWN—We desire to acknowledge with gratitude to God, his great mercy to us in a revival of his work in this place. We cannot speak of those extraordinary displays of divine power and grace with which our more favored brethren in some other places are blessed, but, considering our means and circumstances, we feel that we are greatly indebted to God. The revival has been gradual, and has resulted in the admission of 40 persons on probation. In addition to those awakened and converted, the church has been quickened and blessed.

We have in this place, a substantial brick house, but embarrased with a heavy debt. I hope the time has come when our people will no more attempt to build without first counting the cost, and ascertaining whether they are able. Our means are small in most respects, but we confidently expect success; because, though few and weak, we are united.

Our congregations, though not so large in the number who attend as in some larger towns and cities where I have been, yet, they are behind none in prosperity and deportment, in the place of worship; and behind few, if any, in a disposition to support, according to their means, the institutions of religion. There is much to render this an agreeable station; and when we shall have surmounted our temporal embarrassments, as we expect to, and gained the standing which we anticipate, it will be truly so.

J. SANBORN.
Exeter, N. H., March 6, 1838.

FOR ZION'S HERALD.
MANCHESTER, N. H.

Mr. BROWN—The Lord visited us on this station in mercy. For a number of weeks past the church has been coming up to the help of the Lord against the mighty, and we thought it advisable to make some extra exertions for the promotion of the work. We accordingly appointed a protracted meeting, to commence Feb. 6, which was preceded by a day of fasting and prayer. The Lord heard and answered; the word preached took effect; and sinners were awakened and happily converted to God. There has been as many as 20 converted, some backsliders have been reclaimed, and the work still continues to go on. The church is generally well in the work, and we are praying and hoping for a more glorious display of divine power. To God be all the glory. Yours in Christ, C. L. McCURDY.

March 8, 1838.

FOR ZION'S HERALD.
EAST WILLIAMSTOWN CIRCUIT, N. H. CONF.

Mr. BROWN—The Lord has been pleased, in the plenitude of his mercy, to visit this circuit of late, with the outpourings of his Holy Spirit. Some 50 or 60 souls have passed, as we trust, from darkness to light, and from the power of Satan unto God.

The work is principally among the youth, though not exclusively, and has been accomplished mostly by means of protracted meetings, of which we have held two. The first was held in Williamstown, and the second in Brookfield.

We are indebted to several of our brethren in the ministry for assistance at these meetings, especially to the Rev. John Perin, of the Maine Conference, who now resides at Brookfield, and was with us, and superintended the meeting at that place, as I was necessarily absent most of the time. But while we would be grateful for human help, we would be especially thankful for the divine blessing.

J. A. SCARRITT.
March 3, 1838.

FOR ZION'S HERALD.
HARTLAND, VT.

The Lord is with us, the God of Jacob is our refuge. Backsliders are reclaimed, and sinners converted to God. While it is well with us and ours, we do not forget to pray for the poor down-trodden slave in his abject servitude, nor their oppressors.

Yours affectionately, W. PECK.

FOR ZION'S HERALD.
AN EXCURSION OF PLEASURE.

Mr. BROWN—Since at all seasons of the year much anxiety is manifested for "parties of pleasure," it may be very proper to throw out hints with respect to the best mode of conducting them. No further apology will be deemed necessary, we presume, for noticing briefly a visit to Weston, yesterday, by some thirty of us, including the pastor and some lay members of each of the M. E. Churches in this city. It originated with one of the brethren who had formerly resided in that village, and had been connected several years with the church in that place. We had indeed anticipated pleasure, but it was by no means of that kind of which a smiling sky and enchanting scenery are essential elements; and hence, although the weather was auspicious, we had no occasion to defer our visit.

At an early hour in the afternoon, we stopped at the house of worship, where we were met by some of the brethren of the place. We immediately engaged in the exercises of religious worship, and the pastor of the Bromfield St. Church discoursed to us very happily on that "love which worketh no ill to its neighbors." Then followed what may be not unfriendly termed an extraneous "love-feast." All were invited to declare what they knew and felt of holy influences, and very few were speechless; those few from necessity, perhaps, for the time was short. Each one seemed to be conscious of hollowing motives in thus withdrawing from the din and bustle of the city, to sympathize with and encourage the few banded disciples of Christ in Weston. Some might have felt at first a little disappointment, but it was only for a moment, and soon the universal sentiment seemed to be, "all is well" and "it is good for us to be here." The circumstances, the persons present, the place, all seemed to awaken some dear remembrances and associations. One found it delightful to be there, for it was in the country that she first found, by blissful experience, that the God of nature is also the God of that grave which brings salvation. In the venerable and care-worn minister whom we were visiting one of our beloved fathers recognized the instrument of his own father's conversion. Another of our number claimed the spot where we were assembled, as his spiritual birthplace; the church itself as his spiritual mother. This brother will excuse me, I believe, if I record, as nearly as I can recollect, in his own words, a circumstance which happily illustrates the blessedness of党的。I believe the only vendor of ardent spirit in the place is among the number converted. He is a

gentleman of respectable standing, and will undoubtedly abandon his business, which he has been contemplating doing for some time. The number of Universalists who have been forward for prayers in the presidencies in the conferences in the absence of the Bishop—to preside in the conferences in the absence of the Bishop—to oversee the spiritual and temporal business of the Church in his district—to change, receive, and suspend preachers during the intervals of the conferences, and in the absence of the Bishop—to preside in the conferences in the absence of the Bishop—to oversee the spiritual and temporal business of the Church in his district—to take care that every part of discipline be enforced in his district." We say it settles the question, because the General Conference of 1804 has by its decision determined the fact, first, that judiciary power belongs to the Quarterly Meeting Conferences; and secondly, that the terms, "oversee the spiritual and temporal business of the Church in his district—to take care that every part of discipline be enforced in his district." We say it settles the question, because the General Conference of 1804 has by its decision determined the fact, first, that judiciary power belongs to the Quarterly Meeting Conferences; and secondly, that the terms, "oversee the spiritual and temporal business of the Church in his district—to take care that every part of discipline be enforced in his district." 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Revivals.

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AN EXCURSION OF PLEASURE.

Br. Brown.—Since at all seasons of the year much anxiety is manifested for "parties of pleasure," it may be proper to throw out hints with respect to the best mode of conducting them. No further apology will be deemed necessary, we presume, for noticing briefly a visit to Weston, yesterday, by some thirty of us, including the pastor and some lay members of each of the M. E. Churches in this city. It originated with one of the brethren who had formerly resided in that village, and had been connected several years with the church in that place. We had indeed anticipated pleasure, but it was by no means of that kind of which a smiling sky and enchanting scenery are essential elements; and hence, although the weather was auspicious, we found no occasion to defer our visit.

At an early hour in the afternoon, we stopped at the house of worship, where we were met by some of the brethren of the place. We immediately engaged in the exercises of religious worship, and the pastor of the Brookfield St. Church discoursed to us very happily on that "love which worketh no ill to its neighbors." Then followed what may be unfortunately termed an extraneous "love-feast." All were invited to declare what they knew and felt of holy influences, and very few were speechless;—from fear of necessity, perhaps, for the time was short. Each one seemed to be conscious of hollowing motives in thus withdrawing from the din and bustle of the city, to sympathize with and encourage the few banded disciples of Christ in Weston. Some might have felt at first a little disappointment, but it was only for a moment, and soon the universal sentiment seemed to be, "all is well," and "it is good for us to be here." The circumstances, the persons present, the place, all seemed to awaken some dear remembrances and associations. One found it delightful to be there, for it was in the country that she first found, by blissful experience, that the God of nature is also the God of that grave which brings salvation. In the venerable and care-worn minister whom we were visiting one of our beloved pastures recognized the instrument of his own father's conversion. Another of our number claimed the spot where we were assembled, as his spiritual birthplace; the church itself as his spiritual mother. This brother will excuse me, I believe, if I record, as nearly as I can recollect, in his own words, a circumstance which happily illustrates the blessedness of Christian effort.

This is free inquiry, indeed! And this is what we are to expect, if these kindred spirits, Universalism and infidelity, should triumph!—N. Y. Evan.

FOR ZION'S HERALD.

DURHAM, N. H.

Br. Brown.—It will undoubtedly be gratifying to your numerous readers to know, that the work of God is still progressing in these regions. A protracted meeting has been held in Durham, N. H., which has resulted in much good, and which was attended with many pleasing circumstances. As there were very few Methodists in the place, the prospect of doing good by the exclusive efforts of our brethren, was not very flattering. To remedy this deficiency, our Congregational brethren joined in the effort, heart and hand; and the result has been such as might be expected, when the hosts of Israel all have a mind to work without distinction of party. I believe the only vendor of ardent spirit in the place is among the number converted. He is a

gentleman of respectable standing, and will undoubtedly abandon his business, which he has been contemplating for some time. The number of Universalists who have been forward for prayers in this region is great. One case I will mention, which clearly shows the legitimate influence of Universalism. It relates to a gentleman who had been long under the influence of that doctrine; who, when he was inquired of why he did not attend the Universalist meeting house as usual, replied, that he hoped he had found a better way; that he felt that he was saved from habitual intemperance which had well nigh proved his ruin. In this part of the conversation, or previous to this reply, he was sharply rebuked for having pursued such habits of dissipation; to which he very modestly said, he knew it was wrong, and that he deserved the rebukes; but that while he was pursuing the road to destruction, he had supposed that Universalism was true, and that he was in no danger.

BRYAN MORSE.

February 28, 1838.

FOR ZION'S HERALD.

EXETER, N. H.

Br. Brown.—We desire to acknowledge with gratitude to God, his great mercy to us in a revival of his work in this place. We cannot speak of those extraordinary manifestations of divine power and grace with which our more favored brethren in some other places are blessed, but, considering our means and circumstances, we feel that we are greatly indebted to God. The revival has been grand, and has resulted in the admission of 40 persons into probation. In addition to those awakened and converted, the church has been quickened and blessed.

We have in this place, a substantial brick house, but embarrassed with a heavy debt. I hope the time has come when our people will no more attempt to build without first inquiring the cost, and ascertaining whether they are able. Our means are small in most respects, but we confidently expect success; because, though few and weak, we are united.

Our congregations, though not so large in the number who attend as in some larger towns and cities where I have been, yet, they are behind none in propriety and deportment in the place of worship; and behind few, if any, in a disposition to support, according to their means, the institutions of religion. There is much to render this an agreeable station; and when we shall have surmounted our temporal embarrassments, as we expect to, and the pledge was reciprocated by the brethren of the place. May Heaven bless them.

ONE OF US.

Boston, March 8, 1838.

FOR ZION'S HERALD.

MANCHESTER, N. H.

Br. Brown.—The Lord visited us on this station in mercy. For a number of weeks past the church has been coming up to the honor of the Lord again in might, and we thought it advisable to make some extra exertions for the promotion of the work. We accordingly appointed a protracted meeting, to commence Feb. 6, which was preceded by a day of fasting and prayer. The Lord heard and answered; the word preached took effect; and sinners were awaked and happily converted to God. There has been as many as 40 forward for prayers at a time, between 12 and 20 have been converted, some backsliders have been reclaimed, and the work still continues to go on. The church is generally well in the work, and we are praying and hoping for a more glorious display of divine power. To God be all the glory.

Yours in Christ,
C. L. McCURDY.

March 8, 1838.

FOR ZION'S HERALD.

EAST WILLIAMSTOWN CIRCUIT, N. H. CONF.

Br. Brown.—The Lord has been pleased, in the plenitude of his mercy, to visit this circuit of late, with the outpourings of his Holy Spirit. Some 50 or 60 souls have passed, as we trust, from darkness to light, and from the power of Satan unto God.

This work is principally among the youth, though not exclusively, and has been accomplished mostly by means of protracted meetings, of which we have held two. The first was held in Williamstown, and the second in Brookfield.

We are indebted to several of our brethren in the ministry for assistance at these meetings, especially to the Rev. John Perin, of the Maine Conference, who now resides at Brookfield, and was with us, and superintended the meeting at that place, as I was necessarily absent most of the time. But while we would be grateful for human help, we would be especially thankful for the divine blessing.

J. A. SCARRITT.

March 3, 1838.

FOR ZION'S HERALD.

HARTLAND, VT.

The Lord is with us, the God of Jacob is our refuge. Backsliders are reclaimed, and sinners converted to God. While it is well with us and ours, we do not forget to pray for the poor down-trodden slave in his abject servitude, nor their oppressors.

Yours affectionately,
W. PECK.

FOR ZION'S HERALD.

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at my house, the village inn yonder, a gentleman from the city happened to put up with me for the night. Though an entire stranger, I felt that I ought to invite him into the room where prayer was to be made, and he assented. A few years afterwards I removed to the city, and was one day accosted in the street by a gentleman whom I did not immediately recognize, but was soon reminded that it was he whom I had introduced to the prayer meeting.—"That," he said, "was the first Methodist meeting I ever attended; but I was so favorably impressed, that upon my return home, I persuaded my wife to go with me to one of your places of worship, when it pleased God to awaken and convert us both; and now we claim you as our brother in church fellowship."

The exercises of the evening were not less interesting and delightful, than those of the afternoon had been. We listened to a very appropriate discourse on "the blessedness of the man who maketh the Lord his trust," by the pastor of the Blossom Street Church, and to several exhortations from other brethren in the ministry. Few were present beside our own party, and a portion of the church in Weston, and to those who walk by sight, every thing lookedauspicious. Still an irrepressible desire was felt to see even, as the harbinger of a revival in the place, "run before" like him of old time who wished to see Jesus. The call was given, and while we were "in hope, believing against hope," imagine with what emotions we heard that one, a young man, came forward with resolute step, and in humble petition kneeled at the altar. We thought of the joy in the presence of the angels of God over one sinner than of the misery of the man who had apostatized. 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Poetry.

TO A MOTHER ON THE DEATH OF HER INFANT.

Mourn! for thy boy, so beautiful, is dying!
Dim close the eyes, no light may e'er re-lume;
Mourn! for thy flower—thy precious flower, now lying
Broken and bowed—and ne'er on earth to bloom!

Weep for the little breast that heaves with anguish!
And plead, where misery never pleads in vain;
Better that we were dead, than thus to languish,
While life but feeds the lingering pulse of pain!

Peace—'tis the last—the last convulsive sigh—
The lip yet quivers, but the heart lies still;
The parting soul is heavenward stealing—stealing
Far from the wo and weight of worldly ill!

Rejoice! thy boy, so beautiful, no longer
Droops 'neath disease! Rejoice! his throes are o'er!
Thy bowed and broken flower is raised, and stronger
Blooms! where the storms of sickness beat no more.

Did not the tear ungratefully given,
Let not the mourner linger, where he trod;

Thy child of earth, is now the child of heaven!
They call, O Mother! is the heir of God?

Lift up thy spirit, with this scrupulous vision,
That he, so pure, so beautiful, hath fled
From our dim home, unto a home Elysian—
The Paradise that wait the sinless dead!

And yet, forget not! but when early morning,
Like a bright bird, lifts up her golden plumes,
Think of thy child! think, thus his soul, returning,
Glow in the heavenly east, as morning blooms!

And still, forget not! when flowers are sighing,
And evening sun-set fales along the west,
Think on thy child! yet, oh! not pale and dying;
But living, smiling, radiant 'mid the brest!

Biographical.

FOR ZION'S HERALD.

Died in Lynn, Mass., on the 13th inst., of consumption, Miss SARAH WOOD, daughter of Henry and Lydia Wood, in the 19th year of her age.

Our departed sister was brought to the saving knowledge of Christ when about 17 years old.—She joined the church soon after she experienced religion, and continued to walk worthy of her profession till the day of her death.

The subject of this memoir enjoyed a usual degree of religious comfort, till the latter part of her sickness, when she appeared to drink more largely of the cup of divine consolation. She appeared for some time before her death to be wholly given up to the will of God, and the sting of death was entirely taken away. She conversed largely with her parents, and frequently with her pastor, on the state of her soul. To her mother she one day said, "Don't weep for me—we shall soon meet in heaven to part no more." She sent a message—an affectionate exhortation—to her elder brother, who was absent, that he would be faithful to the grace of God. To each of her younger brothers she gave a small present, saying, "I am going to die, and expect shortly to be in heaven, and I want you to prepare to meet me there, that we may dwell together there." She is now, no doubt, with her Saviour in the kingdom of heaven.

T. MERRITT.

FOR ZION'S HERALD.

Died in Weathersfield, Vt., on the 14th of Nov. last, of the bilious choleric, ELLEN, eldest child of Melvin and Sophronia Newhall, in her 7th year.

She was a bright and interesting little girl, and it was a painful providence which suddenly separated her from her dear parents and friends. I was called to attend her funeral on Thanksgiving day. As I had been absent from the society of my parents and relatives for the most of the time for twelve years, I looked around to see what ravages death had made, and what changes had transpired in those few years. I felt as though I was a stranger in a strange land. I almost involuntarily cried out, where are the large circle of children, youth, middle-aged, and aged friends, which I once knew?—and the echo of my voice solemnly answered,—where are they? O how short our lives! Lord, prepare us for eternity.

M. NEWHALL.

Springfield, Vt., Feb. 1838.

FOR ZION'S HERALD.

MR. EDITOR.—In reply to an abolitionist brother, requesting an exposition of several verses from the Mosaic law, or rather their reconciliation to our doctrine of the *sinfulness of holding man as property*, I would remark that, by holding man as property, we do not mean holding property in another in the sense that a parent holds it in his child, or that of holding a claim on others for services to be performed, such as hired laborers or bound apprentices,—this may be perfectly consistent with the law of God and the gospel of Christ,—but we mean the reducing men to *merchantable property*, so that they become in the eye of the civil law, mere *goods and chattels personal*—subject entirely to the will of another. He is liable to be bought and sold, subjected to suit without remuneration, so long as his life shall last. This we believe is *sin*, and no where authorized in the word of God.

By the above law the slave is put into the entire possession of his master. His right to himself is abrogated. His limbs are another's property.—He is a mere tool for another's use and benefit.—If he say my hands, my feet, my body, my mind, myself, they are mere figures of speech. To use himself for his own good is *illegal*, a *crime*. To keep what he *earns* is *stealing*. To take his body into his own keeping is *insurrection* and *outlawry*. In a word, the profit of his master is made the *end* of his being, and he a *means* to that end, a mere means to an end of which he is no part, a mere instrument for the accomplishment of an object into which his interests do not enter, of which they constitute no portion. Man is sunk to a *thing*!—the intrinsic element and constituent principle of slavery; a condition in which men are sold, bartered, leased, mortgaged, bequeathed, inherited, invoiced, shipped in cargoes, stored as goods, taken on executions and knocked off at public outcry."

Judge Strand, in his "Sketch of the Laws relating to Slavery," says—

"The cardinal principle of slavery, that the slave is not to be ranked among sentient beings, but among *things*, is an article of property, chattel personal, obtainable an undoubted law in all these States" [the slave States].

The law of South Carolina says,—

"Slaves shall be deemed, held, taken, reputed, and adjudged in law, to be chattels personal in the hands of their owners and possessors, and their executors, administra-

tors, and assigns, to all intents, constructions, and purposes whatsoever."

"This is American slavery. The sacred and infinite distinction between a person and a thing it tramples under feet—a distinction alike the centre and circumference of God's moral government—the crowning distinction of the universe, transcending all others as the source, the test, and the measure of their value—the rational, accountable, immortal principle, embalmed by God in everlasting remembrance, consecrated to universal homage in a baptism of glory and honor, by the gift of his Son, his Spirit, his Word, his presence, providence and power; by his guiding wisdom, inspiring promises, his protecting shield, upholding staff and sheltering wing; his open heavens, and angels administering, and chariots of fire, and songs of the morning stars, and shoutings of the sons of God, and a great voice in the heavens proclaiming eternal sanctions and confirming the word with signs following."

Such is the being concerning whose nature, design, and destiny, these solemn transactions were made and registered, and embalmed, in God's own revelation; for whose accommodation our globe, with its continents, seas, mountains, rivers, with their endless variety of existences in the animal, vegetable, and mineral kingdom were made and is preserved: constituted the high priest of this lower creation; that he might know and love, and obey the will of its great Author; might hold a reciprocity of sentiment and feeling, and emotion, with other higher intelligences to whom he is allied by the very laws of his being; that he might hold communion and fellowship with, and honor, magnify, and glorify his God. When he was made, a solemn council was held by the awfully glorious mysterious Trinity.—Let us make man in our own image. When the wonders of redeeming providence were under consideration, there was silence in heaven half an hour. Such is the being, whom God has made and magnified, which shivers tramples in the dust, declares in the face of heaven and earth to be a thing, and thus annihilates a distinction which God has made and sanctioned by the most glorious acts of his moral administration.

Does the Bible sanction a principle which does such violence to the nature of man? But how shall we reconcile this doctrine with the sentiment that the Israelites held a "possession" in their "bond-men" and "bond-wives"? I answer, it is not denied that there was a *kind* of servitude among them, which was sanctioned by God, such as the servitude of apprentices, hired servants, and day-laborers. This may be for a longer or a shorter time, according to contract; but the same law which bound one party bound the other. They were both protected by its whole some regulations.

There is a marked difference between Israeltish servitude and slavery. 1. They had no word which expressed what is meant by our word slavery, for the very good reason that no such slavery existed.

2. Israelitish servants made their own contracts.

3. They immediately became proselytes, and were blessed with all the privileges of the Jewish religion; which, if they did not embrace, were dismissed in two years. In addition to all their Sabbaths, were allowed, by law, to celebrate most of their national festivals.

4. More than one-ninth of their time they had every year to themselves.

5. Were protected by law from all abuses.

6. Were permitted to hold property.

7. Were never separated from their wives and children. And in various other respects their situation differed from American slavery. Now although they were "bond-men" and "bond-wives," and were held as an inheritance for themselves and their children forever, yet this language must be qualified and understood, in accordance with the foregoing restrictions. Here is nothing of the *goods and chattel principle*, and consequently nothing of our slavery. "A slave," says Webster, "is a person who is wholly subject to the will of another." We have seen how this is expressed by our slave laws, and how it is carried out under the institutions of slavery. I believe, therefore, that no circumstances can justify slavery proper; that is, the reducing man to goods and chattels.—But all this demonstrated beyond the shadow of a doubt, in "Weld's Bible Argument;" otherwise, "Is Slavery from above, or from beneath?" a work which should be in the hands of every man who wishes to understand this subject thoroughly, and especially in the hands of every minister of God's word.

But admitting that slavery did exist by divine appointment under the Mosaic economy, (which I do not admit, i.e. slavery proper,) it does not thence follow that it has not been "abrogated" by the gospel. Several practices were suffered under that dispensation which our dispensation does not suffer. The question, then, is, Does the "golden rule" authorize slavery? I believe not. True, slavery is a "complicated villainy." Many bitter ingredients enter into this cup of woe, which more than two millions five hundred thousand of Americans have to drink from the hands of about two hundred and fifty thousand slave holders; but then all these arise from the goods and chattel principle, or that it is morally right to hold man as property. The axe must be laid at this pernicious root, if we will destroy all its evils.

I reciprocate the spirit and candor of the article which the brother has been pleased to address to me, and hope that these remarks will throw some light on what I consider a very important point.

Boston, March 7, 1838.

FOR ZION'S HERALD.

MR. EDITOR.—The following memorial to this State Legislature, has been adopted by a State Convention lately held in this city. It was drawn by the Rev. Mr. Pierpont, and is now circulating for signatures. It is to be hoped that every honest man in this Commonwealth will attach his name to it. The cause is one in which we, as Christians and as philanthropists, can all unite, and one in which there is but little difference, in regard to the measures to be pursued.

My particular object, however, in requesting an insertion of this memorial in the Herald, is, because so much mighty argument and so much vital sentiment, are contained in so small a space. It seems as though no one after perusing it attentively, can withhold his hand, his heart and his utmost efforts, from the work of attaining the object for which it prays. I hope no one will pass it by. Every sentence is full of important moral reasons; and men, the opponents of the temperance reformation, cannot but admire the conciseness, the logic and the comprehensiveness of the composition.

I am happy also to add, that our present Legislature

seems to be favorably inclined on the subject of temperance.

Last session it went so far as to prohibit the sale

of intoxicating liquors on the Sabbath; so far it was well; but now it is confidently hoped and expected, that its sale will be stopped altogether.

Yours &c. A. B. S.

TEMPERANCE MEMORIAL.

To the Honorable the Senate, and House of Representatives of Massachusetts, in General Court assembled.

The undersigned, citizens of Massachusetts, ask to call the attention of your honorable body to the laws now existing in this Commonwealth, licensing the sale of intoxicating liquors, for drink, to the injury, as your memorialists conceive, of the individual,—both buyer and seller—and to the serious detriment of the best interests of the State.

It is not the purpose of your memorialists to call in question the patriotism of those men by whom, in former days, those laws were first made, or of those by whom they have since been modified. In their day, they doubtless, acted according to their light. We wish that they should come after us

to the sower and bread to the eater," are becoming like the field of the slothful man of old. They are "overgrown with thorns;—nettles are covering the face thereof;—and the stone walls thereof are broken down." The hand and the mind of the cultivator are struck with the palsy and intemperance. A great portion of the bread corn which the land—grateful for even niggardly culture—pours into the husbandman's bosom, is snatched from his children's mouths for the craving maw of the distillery;—and when that, which God gave as the supporter of life, has been converted into its destroyer, the vessels that waf the destruction to the nations on the Baltic, the Mediterranean and the Black sea, bring back from those nations, and at their own price, the very bread of which we have first robbed ourselves, in order that we may ruin them.

Nor does the temperate and industrious citizen who sees the execution of these laws of a righteous God, escape his full share of their penalties—for while his heart is made to bleed at the sight of the sufferings which the demon Intemperance is scattering broad-cast around him;—while he feels himself disengaged and humbled that while his own hand and voice are lifted up against the destroyer, they are lifted up in vain, for that the destroyer is still upheld by the laws;—his purpose is made to bleed as freely as his heart, in the form of "poor rates," and augmented prices;—he must feed a drunken neighbor's family, and at the same time pay double price for the bread that feeds his own.

Your memorialists feel that, on this subject, it is not more their right than it is their duty to remonstrate. Would those who throw this stumbling-block in their brother's way, take care of such as fall over it—or could the curse of drunkenness be confined to its own ranks, and the dead be made to bury their dead,—the evil might be borne; though borne, even then, with a profound sorrow, with a divine pity, for those who had fallen under the curse. Even then, philanthropy, which is but another name for the Christian spirit, would prompt us to intercede for our suffering brethren, and to plead with those who legislate for the *common weal*, interceding them to interpose all the barriers in their power to keep back the waves of this destruction. But, so it is not—so it cannot be. In the body politic, "if one member suffer, all the members suffer with it." If the laws of a Christian state will open these seminaries of poverty, vice and sorrow, the same laws must open, near them, to receive their graduates, almshouses, criminal courts, penitentiaries, prisons and sepulchres. And, while these are fitting up, and filling up, the earnings of the industrious, the savings of the prudent, must be taken from their pockets, by the hand of the same laws, to guard and support them.

Is it necessary "for the public good" that these fathomless fountains of sin and misery should be everlastingly kept open? that the few shouldatten by feeding on the many? that the whole head of the state should be kept sick in the paralysis of its industry,—its whole heart faint in the corruption of its morals,—that the whole body should grow leprous, though it yet may live? Is the life which would be left in the body of this Commonwealth, after intoxicating drinks shall have done their work upon it, in taking away its strength and soul, such a life as God breathed into it at its birth, and designed for it at its maturity? We cannot but think that the Sovereign of all states designed for this a nobler life than Intemperance, aided by law, will leave it—a higher destiny than such a destroyer, with such support, will ever allow it to fulfil.

Under the laws of this Commonwealth, the *body* of the citizen—unless, indeed, he be poor and in debt,—is jealousy protected. Not a hair of his head can, with impunity, be harmed. The law lifts up its trumpet voice against personal injury, so long as it is *merely* physical. But, when the physical evil becomes linked in with moral,—when the destroyer takes hold of soul and body together, to drag them into the pit,—then, the arrows of the law are returned into their quiver—it is then that no circumstances can justify slavery proper; that is, the reducing man to goods and chattels.—But all this demonstrated beyond the shadow of a doubt, in "Weld's Bible Argument;" otherwise, "Is Slavery from above, or from beneath?" a work which should be in the hands of every man who wishes to understand this subject thoroughly, and especially in the hands of every minister of God's word.

But admitting that slavery did exist by divine appointment under the Mosaic economy, (which I do not admit, i.e. slavery proper,) it does not thence follow that it has not been "abrogated" by the gospel. Several practices were suffered under that dispensation which our dispensation does not suffer. The question, then, is, Does the "golden rule" authorize slavery? I believe not. True, slavery is a "complicated villainy." Many bitter ingredients enter into this cup of woe, which more than two millions five hundred thousand of Americans have to drink from the hands of about two hundred and fifty thousand slave holders; but then all these arise from the goods and chattel principle, or that it is morally right to hold man as property. The axe must be laid at this pernicious root, if we will destroy all its evils.

I reciprocate the spirit and candor of the article which the brother has been pleased to address to me, and hope that these remarks will throw some light on what I consider a very important point.

J. HORTON.

FOR ZION'S HERALD.

MR. EDITOR.—The following memorial to this State Legislature, has been adopted by a State Convention lately held in this city. It is to be hoped that every honest man in this Commonwealth will attach his name to it. The cause is one in which we, as Christians and as philanthropists, can all unite, and one in which there is but little difference, in regard to the measures to be pursued.

My particular object, however, in requesting an insertion of this memorial in the Herald, is, because so much mighty argument and so much vital sentiment, are contained in so small a space. It seems as though no one after perusing it attentively, can withhold his hand, his heart and his utmost efforts, from the work of attaining the object for which it prays. I hope no one will pass it by. Every sentence is full of important moral reasons; and men, the opponents of the temperance reformation, cannot but admire the conciseness, the logic and the comprehensiveness of the composition.

I am happy also to add, that our present Legislature

seems to be favorably inclined on the subject of temperance.

Last session it went so far as to prohibit the sale

of intoxicating liquors on the Sabbath; so far it was well; but now it is confidently hoped and expected, that its sale will be stopped altogether.

Yours &c. A. B. S.

TEMPERANCE MEMORIAL.

To the Honorable the Senate, and House of Representatives of Massachusetts, in General Court assembled.

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